Mr. N - More people than we expected. How many machines? Already going?

Ans: - Yes. I don't want to be left out any more.

Mr. N - You catch the commas and the exclamation marks.

Ans: - Yes. I can stop it if you want me to.

Mr. N - When you've started it why should you stop it?

Ans: - I agree with that.

Mr. N - It has its momentum now. It may as well join. Is that window going to be too noisy?

Ans: - This one behind me? No

Mr. N - Well, I think it's alright then.

Reply - I think the others at that end will be too noisy. Traffic noise.

Mr. N - That's why we close them. Who's new here to night for the first time? Five - good. We'll have to adjust the talk a little bit more towards that. Who asked me the question "what do I do now?" Cass, yes, that's right. And you have been coming.

Ans: - I've been to a couple of meetings.

Mr. N - And you're a friend of Gunther?

Ans: - Yes

Mr. N - Have you ever asked him?

Ans. - Not really

Mr. N - And you've listened to some tapes from New York, too, haven't you?

Ans. - No

Mr. N - No? Not yet? But why didn't you ask Gunther? Gunther, why didn't you tell him?

Ans. - We've talked a little bit.

Mr. N - Probably it didn't stick then?

Ans. - I'm not (?)

Mr. N - Because the question seems to be so almost I would say obvious. I don't think that there should be, and I don't think there is any particular meeting that that isn't mentioned. Here is constantly whatever the discussion may be, and sometimes going off into all kinds of life theories, it always comes back to one fundamental point which is to put to practice that what one knows and application of that, if one can, in ordinary life; or at least at times when it

is possible and can be applied with a certain amount of success. And therefore when you ask "Now, what do I do?" Well, there's one way... wake up. And then you can say "How do I wake up?" By becoming objective if the state of subjectivity indicates a state of sleep. Now that already presupposes that you know a little difference between what is subjective and what is objective, or what is being awake and what is being asleep. And in order to define what is objective, or what is really in our sense of the word conscious or the beginning of self, consciousness then that has to be quite different from what we know now at the present time and what ever the function may be of ones mind as a certain form of consciousness in certain though processes... whatever takes place in the mind.

So that something has to be introduced with a different type of character, a little different nature. And if you can define for yourself what is objectivity comparing it to subjectivity; and the difficulty of defining it because it is really something that on Earth doesn't exist - only accidentally. And as far asone's own experience is concerned there are very few moments that one could call an objective state. Then, of course, you will have to work in the beginning with negativity and the denial of that what it isn't and that what should not take place and that what should not effect a person. Out of that you will get to some kind of a realisation of what it really might be. Although I may not know exactly what it is, at least there is a certain direction. So when one says work on oneself, by that of course is meant that that what I do requires work. That must be based on a realization that I want to work. That must be based on a realization of what I am and because of that what I see and what I believe that I am and because of that what I see and what I believe that I am that something aught to be done by me about that. So again, if you look at it that way, if it has to be done by me why can't it be done by ordina affairs of life. And I think for quite sometime...one has to be quit sure that the ordinary affairs of life, the way I have to live , the way the world treats me, the way I am in respect to the world, whatever my attitude must be or has been, or probably will be again, that I maybe repeat myself in certain ways and if I don't believe in the repetition that then I try to create new conditions in which I will behave a little differently. And I think it has to be clear first tha if I try to go in such directions and hope that the world as a whole or the experiences which I will have in the world will gradually give me a certain amount of knowledge or pekhaps even an understanding or quite definitely a comprehension of that what is taking place with me and what I am; That is, what I now believe that I could become as a result of those influences on me. I first have to make sure that every thing that could effect me in a certain way has been exhausted and that I've lost belief in the possibility that it ultimately will give me what I'm looking for.

So before you ask the question "What do I do?" it is at first to establish the motivation of why do you want to know. Because, if that is there that what may be a desire to know may be nothing else but a litt superficial curiosity. Now, we'll assume it is not that. We'll assum that for the time being you are already so far advanced that you know in the direction of ordinary subjectivity you will never find a solution to certain problems in your life. It quite possible that one already knows this...that you have tasted of many things and there was nothing worthwhile...and for that reason you have to look for something else. Or perhaps that by accident you got into contact with

something of the name of objectivity or self consciousness and it appeals to you for some reason or other as a term or perhaps it aroused your curiosity and perhaps you'd like to find out a little bit about it in the direction in order to satisfy again that what you think it is; and then maybe, if you know it you're satisfied. You see as far as work is concerned, one must never be satisfied with the knowledge of what really has to be done. So that in one's own mind the idea appears that it's quite alright for someone else to do it but as long as I know what ought to be done I won't do it anyhow All of this leads to one fundamental question for yourself to determine that what you are is not what its cracked up to be and that that what you consider yourself to be at the present time has perhaps in some ways a potentiality of growing out in a direction which would be more desirable. And that this kind of conclusion has to be based on what one is oneself now. And that what is oneself will not change fundamentally if I try to continue in different directions either, and now for the sake of an argument, call it the physical center, the emotional center and an intellectual one; that it is not to be found in the direction of further development either or the physical or in the direction of an emotional - feeling field or in the direction or an intellectual one. When one starts to think about that by oneself and you consider whatever you are in whatever your potentialities are and what direction you want to go, you can go, without any question, in any one of the three. And you can even go to one and eliminate the other two or for the time being not feed them. And you could become a person who becomes predominantly a physical, in character, in development, and achieved in that physical direction such a tremendous dexterity that, although all the others were dropping off, that in that you reached certain heights of development which are not primarily belonging to earth anymore. Of course, a typical example mf is a fakir, a man who concentrates on that kind of what you might say work on himself, without any doubt, but only as far as his physical center is concerned. The steréotyped example of the other two are of course yogi for intellect and a monk or a saint for emotional development. IF one wishes to go in the direction of mysticism, if one wants to go in the direction of finding out different kinds of religious or philosophies and become acquainted with it, to see what they have to say, how they solve certain problems, or in what direction their philosophy will extend, and because of the emphasis on that as one becomes more and more interested in it, it might be a very definite way of, you might say, getting away a little bit from the earth and be very satisfied in that development in that kind of a field.

Again, you see, you have to ask these questions, because it is not so easy to answer "what will I have to do?" Because I don't know if what you want to do is really at the exclusion of any other kind of a direction which also you could do or attempt to. Now this depends on your own development, and it depends on your experience, so that you say well the direction of yogi doesn't appeal to he or I may have tried it. Or the direction of a certain intellectual development...perhaps the understanding, if I can reach it of Zen or ofcertain religions that I am interested in...Christianity and the Bible have no further meaning. Neither has the Koran or all that maybe of the Talamud or whatever there is of the Kabala or Zohab. I've read it, I know this and that. Budda, I don't understand it; Buddism, Hinduism, whatever maybe. The Bagavagitta? I read it and even then I don't know exactly what is meant by it. Vedanta and that kind of philosophy. Even if

philosopphy. Even if I don't go into religious I may go into philosophies, I may go into intellectual development, certain things of science and find that perhaps in science there is a solution because there is something unknown and I would like to solve it. And if it isn't religion it may be art. It may be trying to find something that by means of art, I reach a higher level and that maybe in an artistic creation there is something that could satisfy me. I think that all of that you first have to settle because apparently you are still unclear after a couple of times attending and even in being in the proximity of Gunther that ask "What in the hell will I have to do?" So, all of that let's forget now. I will tell you what you do, or want to do, or even what I suggest that I think you aught to do. Because I do believe that in the different directions I've mentioned, there is ultimately no satisfactory solution for any person who wants to continue to live and that is really a big thing because there are many satisfactions which can be obtained when I give up my desire fo the living. And that I then become smug in whatever particular direction I have gone that the problems don't occur to meanymore because I'm sick and tired of them and I don't want to solve them or I think I've solved them.

So together with this work on oneself this still have to be problems for yourself which I think cannot be solved in any other way of which you must become convinced if you can. And if you are not convinced, you will probably revert to it every once in a while and try to compare it. But it won't help you if you continue in that direction and not know what is really meant by trying to become objective to oneself. Objectivity of man is simply pursued for the sake of reaching truth. It implies immediately that the ordinary means and I have in finding truth, particularly about myself, are not sufficient. And by truth now, I mean that what is absolute as a fact for myself, about which there is no further questioning or arguement and the more it could be accepted also by others about myself the more objective it would become. The difficulty is that I sometimes can be quite truthful if I have enough facets which light up a certain object outside of myself to reach the truth. If I'm scientifically enought inclined, I know there are certain, what I would call, scientific facts which are acceptable by every body in the scientific world when ever they are persueing that particular field of interestestial research. That in itself of course can make for me and for others a language of actually understanding each other. Because when I say that water boils at 100 degrees centigrade everybody understands what I mean by that. And there is no further questioning about it anymore because everybody who had ever tried it and who had a thermometer that was sufficiently accurately calabrated naturally would find that it would boil at 100 degrees under certain conditions of pressure But in any event, whatever it is that I now establish as a scientific fact and which can then serve for further research among the younger people who want it and who want to use it, that that particular possibility of applying it to myself and the fact of myself and particularly the facts of that what is taking place within me and because of which I have manifestations of a certain kind apparantly doesn't seem to get any further than only a statement of a fact that is more or less approximately what is truth and not absolute. Within oneslef one knows this, because I have sometimes ideas about myself that I know differ in the particular states I am in. And that sometimes that I think about something of myself that it is so and tan days later I think about that it is different because my mood has changed, or the conditions have changed, or I have experienced new kind of influences on me which I have digested and which give me a little bit better insight. And then

when I look at the same thing of myself I try to explain it constantly in a little differnt way. But in any event, at most, what I will have towards myself as I go along and as I apparantly live and I grow old that I acquired certain working hypothesis about myself which is to some extent quite useable, because it is not important that it is absolute. But it is sufficient for me to live in ordinary life the way I am and that what I know is not entirely right...I also know it is not entirely right (wrong?) And sometimes people like (who are?) dealings with me don't really care because they also know that that what is not entirely right also they know it isn't. So they discount it a little bit...certain statements are made either superficial or exagerated sometimes I lie a little bit because I don't want to tell the truth really under the right conditions, or it is not, I say, the psychological moment to tell the truth and it's still questionable if I still know the truth about myself. This I think also is a question which you must find out for yourself, if you believe that you know the truth.

The assumption of Gurdjieff is that the person as he is at the present time cannot find the truth about himself. So that immediately when he starts to think about himself and events which have taken place in the past or that what he had experienced, and he tries to describe them or he tries to recall them, tries to bring them back to the present as it were; he never can bring them back to the present because it will not be as intense as at the moment mf that they were lived. And in the second place, that that what I consider with my mind as a certain fact becomes immediately a little bit embarrassed...embellished by my way of looking at it, or by putting it in a certain classification which is familiar to me or when it is a fact I really don't like about myself that I try to rationalize about it and that immediately then that what should be an intellectual pursuit is mixed up with my feeling. This is one of the main reasons why I think if I pursue truth, in the real sense of the word that I cannot find it because it is a mixture of my intellect primarily together with what is my feeling about it. Now exactly only in my own case that way and I still could assume that when I grow and develope more and naturally will acquire more knowledge that after sometime I will really, because of the quantity of the material that I will get, I will strike an average. But it is not as yet sufficient for me to say that is an absolute fact. Now the question...Do I really want absoluteness? And if it is necessary in or dinary life to become absolute, I think it's rediculous. I know that with relative truth it's fairly easy to live in life and that I can make my own adjustments and even if I don't think about it enought it is quite sufficient for me to have the properattitude toward other people and even it can include my manifestations of a certain kind which I can understand and explain and at times don't have to explain to anyone who is not interested. The reason for wanting to have an absolute something is to be able to build on that what I now call absolute truth...something which at the present time doesn't exist

This is the real reason for the wish to becoming truthful. This, of course, has all type of different meanings because in the first place w what is truthful...that what is always so everywhere and always and eternally will be. Do I have to have it? What do I expect of myself when I say that I want to grow or build? Again, I must assume that that what I am is not as yet complete. And with that as a beginning there is a little possibility of growing into or evolving from where I am now into something that I would say is worthwhile, otherwise,

I wouldn't spend the time or energy on wanting to do it. So this belo then to a certain philosophy of myself. What do I expect of myself and for what reason would I want absolute facts. I want absolute facts because the reason that I want to develope is because I want to go toward absoluteness. It's another way of saying...religeously...that that whi is in my ordinary life I would like to dedicate to powers that are higher than I am now. Or rather that I would like to establish a certain contact which sometimes I may call higher forces or a higher level of being or even God or perhaps a certain conditioning which I say belongs to Heaven as compared to what I consider earth to be. But in any event, there is a direction that I would like to go and I try to define it as something that is more worthwhile and I say that it is towards the possibility of absoluteness. Now by absolute, of course, I mean endless, or infinite and that is really the philosophical reason why I want to start with absolute facts and then add to it again a continuation of such absoluteness in order to reach the totality of absoluteness if it is not a contradiction in terms because absoluteness is absoluteness. Absolute has no measure. Now why does one introduce that kind of a thing? Simply because in searching in any one direction that one is familar with scientifically, artistically, philosophically or religeously at the end of that kind of a search is alway that what is absolute. I want absolute truth in science. I want absolute truth in the ability to produce and create. I want absolute truth in that what I understand as a philosophical system. And I definitely want absolute truth as far as a Gdd is concerned. If a man can do it is another question, But one starts out with an idea that for the sake of becoming absolute for myself I want to have facts that I truthful, and facts which exist without interpretation and particularly interpretation on my own part as a personal one.

So, in the first placethen, how can I acquire such facts? If I use my ordinary intellect as it is I'm immediately confronted with the thought about the thought. That is, as soon as I think it goes into my memory. That what I even hope will happen in the future goes through me as a present into the past and then it becomes available to me as facts of the past. When I think about them I think about that what I have thought about before and it is not so clear to me that that what I have thought is really received in the way by which there is no association attached to it. And this one can varify for oneself if you want to think about how your mind functions. As far as the facts that belong to me and that perhaps I'm very much in favor of it or that I think that they belong to me to such an extent that I don't want to give them up; that is, that I believe that that what I consider facts about myself, belong to me to such an extent that I couldn't live without them. Logically, this means that that which I now consider myself to be I am identified with. And for that reason this kind of an identification when it belongs (to be?) together with that what I feel and that what I think about is apt to be not entirely right because I have to live with myself. And when I want to live with myself I don't want to live with something that I really despise; or that I dislike even. And that therefore the rationalization of what dislike is about the introduction of any kind of feeling about an observable fact about myself never can lead to the real truth.

Now that in itself, if you have those two things will give as far as the opposites are concerned, the reality of work. Because work now,

if my aim is to find out what I am really, then I have to apply a certain method which is not subject to these kind of deficiencies or faults. So in the first place it has to be the noticing of a fact about myself, the totality of myself as I am and I call it simply personality. What kind of facts I would like to notice; that's another question. But in any event, that what I wish to notice has to be quite pure intellectually. It has to be a fact purely as a recording. When it is a recording only I have to, you might say, affo not to introduce and not to have any influence from my feeling center. In other words, I can not have an identification with that which is being, so called, observed. And that introduces the idea of impartial: Because only when I'm impartial all kinds of partiality, which is subjectivity, has to be eliminated in order to give the impartiality a chance to exist in an objective world. And the third requirement will have to be that my thought processes taking place in anticipation of the future and thought processes of that what I call (?) recollection is always tinted by that what is going to be and that what will come and as soon as that is introduced, I use my mental functions in a subjective manner. Because that is my subjective. Therefore, if I want to become observant in the true sense of the word, something has to be entered into that kind of a process which is not subjective and the o only way, even by thinking about it I come to a real clear conclusion is that what is still available to me if the recording could take place at the moment when it actually happens that then I will exclude that which is a thought of the future or the past. And by living then in that way, in the moment, I would actualize the present and in that sense that what is then reality would remain reality without and further interpretation of any further subjectivity.

So these are the three things to be considered. In the first place, an observation process. Observtion in the sense of Gurdjieff is used as something that is different from noticing or different from an alertness, different from an ordinary process of ordinary mind, even different from a process of intuition which gives me also knowledge, but knowledge remains subjective because it is lodged in my mind again in a subjective way and is being thought about in a subjective way. So this observation has a very definite meaning. It's not at all looking or seeing. It is a mental process, becaue it is a recording proces It is something of which there as a fact which produces in me a certain let's call it, image, or that which is the representation of the fact which may be outside, even if it is an observation of myself and is re corded in my brain as something that becomes that kind of an image or a replica or a representation or that fact as recorded. That is observation. For true observation, I cannot have any partiality enter and I cannot have any subjective thought enter. So we simply say observation has to be impartial and it has to be simultaneous. Instantaneous Zen calls it that way. It is the moment of an existence which will give me an absolute value because it is not subject to any subjectivity The requirements now for oneself for how to work is to acquire certain facts of that kind. And I acquire them because I want to know what I am by the observation of that what I am. In the first place I am physically what I am. In the form of walking, movements, in the form of having an expression on my face, in the form of having a certain voice with a tonation (?) or not, whatever it may be, in the form of that what is a posture, and in forms that I call gestures of myself. These are five differant parts, you might say, of my physical behavior which continue in their own way which sometimes you might say run parallel. Sometimes, there is a couple only and a few are missing,

because I don't talk all the time for instance, or I don't walk all the time. Maybe sometimes I sit very quiet. But nevertheless, that what I am as existing is still enought to become an object for observation.

In the second place, that what is not so what is not so easily noticeable from the outside, but is that what I am very much aware of and I use this word now advisedly. Because this awareness indicates the recording of a fact in accordance with the three rules of ABC. That I call aware. It is an awareness of that what I am at the moment when I am aware. Then I record the fact of myself existing and accepting myself as I am without wishing to change. So these are definitions that belong together and it has to be very clear what is meant by it. So, that what I want to observe maybe the five forms that I just mentioned and also muscular tension. For instance, it is something that takes place in my body. People don't know it so well. I know it better than anyone else - of myself. Sometimes I have a poker face and sometimes the muscles don't show. Blood circulation I also could become aware of althought it is a little bit more difficult to be impartial to it. Nervous system also breathing sometimes I can become aware of although someone else outside can also be aware of that, or at least notice it. But in any event there are six or seven modes belonging to my totality of manifestations that is physical behavior forms to which I could become impartial, of which I could become aware, of which I could become aware at the moment when they are, you might say, become active or are active, or are existing.

I, of course, want to become aware of that what I am feelingly. It belongs to me, it is part of my and it is quite an important part of myself...of my personality. I also want to become aware of thought processes as they take place. Because my mind also functions and it is definitely something which belongs to be because I cannot really function without my mind. So this awareness now should extend to all three different parts of myself and then should comprise to become aware of the totality of myself as I am as a human being. So there is the ultimate aim. I want to acquire an ability to observe and this ability to observe is not a natural ability. You see, because it is non-subjective. And by subjectivity I consider now that which belongs naturally to this earth. to my life or what belongs to Mother Nature. And objectivity is something which does not primarily belong on Earth. because no one is born with objectivity and no one developes it naturally. You can say this to some extent is an assumption but I think it can be varified by anyone who starts to think about it and tries to consider it. That not even intuition will give me an objective value if I continue to consider that what I receive as a fact through intuition from the standpoint of weighing it or even reformulating it or attaching certain associations to it, or describing it. So now, the question is why don't I try to observe my feeling center and it's functioning? And why don't I also try to observe in the real sense my mental processes? The requirement for observations is impartiality If I try to observe that which is constantly partial I'll have a very difficult time doing it. The requirement implies and is based on simultaniety. Whenever I wish to observe that which is a mental process it is very difficult for me to become simultaneous and all my mental processes are not recorded in the present. So for the time being, I try to become aware by only taking as observation requirements that what is physical the manifestations. Physical manifestation at times can be

completely free from anything that has to do with my feeling or even with my mind. Certain movement I can do without arrousing in me any particular like or dislike or a description or consider them beautiful or not. When they're functional, when sometimes they are habitual when sometimes they have lost any kind of intellectual attachment, when there are certain things that I can do without becoming involved without having a reason even to feel or to further think about it, or to wish to describe it; but there are certain movements, gestures and so forth which have become quite familiar to me, which do not require any asthetic appreciation in any way whatsoever, then I could become impartial or at least I could attempt it. As far as tone of voice is concerned even that If I talk in an ordinary way like Ive always talked it doesn't arrouse in my any particular like or dislike. Only it may be, as I say, functional...it may be good for the purpose I want to employ it. But in any event there is no particular reason to go overboard and start describing it too much of how I felt and why I do this and that. There are many things that are just ordinary and even to some extent monotonous. But nevertheless, they become good material for observation. Now this question of observation you have to understand it quite well. Because that what is now trying to become observant of myself is not primarily myself because it doesn't exist. There is nothing in my mind at the present time which functions objectively. Again you have to verify it for yourself because you must never take anything in this kind of work by itself simply because someone else tells you. Either you verify and see that that is the truth for you. XXXXXX by experience or you have to leave it alone and simply consider it theoretical. So if you want to find out what it is for yourself that you try to do, that is something that is as an objective faculty created by a desire on your part in order to function in a mental way by means that your head, by means of certain things in your head, in which in the head there may be a possibility of that kind of functioning independent of the rest of the mental functioning, that then these might arise some possibility of a recording machine as something that starts to exist and gradually grows, dependant entirely on h how often I wish to do this work on myself. But I say I work on myself I work on part of me. And I work on that part which is not developed at all but is potential. So again the assumption is that there is something potential and it can be actualized by exerting a certain effort or directing a certain form of attention to the wish and from the wish to that what I want to create and I create it then in order for that what I have created to become functional regarding myself in an observation process. I say now that what I create, I call the beginning of an "I". It is something quite different and separate from myself as I am...unconsciously...from all my functions and all my or gans including that greatest part of my mind. And that what is the little I starting to function as if it is an observer observes me as I am as a representation of that what is my personality in physical form.

So you have to keep in mind that whenever we talk about work on oneself there should immediately be the concept of a separation of an "I" small as it is and an "it" which looms up very large and remains unconscious. And that everthing we talk about, like the ABC's only refer to the beginning of "I" and never refers to me as a whole. Little "I" has to observe...little "I" has to be a part...little "I" has to record simultaneously. What? Myself. The rest of me.

This is the work on oneself. Myself is and remains all throughout, unconscious. It remains in existence the way it always is functioning

on earth. With all the manifestations, with all the feelings and all the mental processes unconscious and subjective as they are...they remain and whenever I say I observe myself...I really only mean the little "I" is trying to observe the big It. And for the time being, I have to assume and sometimes base my work on the fact of accepting as if there is this separation, because this is the difficulty. As soon as I start to think and feel about the possibility of creating something objective that then from my feelings, even if they are of a very lovely and good kind, they still are subjective. And my wish and that what I create and, you might say, the concept I have of what the little "I" would be...all of this is still subjectivity tinted. And that only when the little "I" starts to function and I may be, when there is a recording of such facts in accordance with these rules that then there is a recording of a fact which is then absolute or truthful. And the accumulation of such facts at moments of observation, then observation you might say is successful or produces in that "I" a state of consciousness that then what is taking place in the ordinary existence of myself in the three different functions and particularly those that are impressions which I receive through ordinary sense organs...that at that form of energy as "it" receives is when "I" exists directed to a different place for further utilization. It's rather difficult to understand that, because how can a person who's not conscious but only under the influence of a conscious force actually change in himself the condition of what you might call the digesting of his impressions. Let's go back a moment.

Man gets three forms of food...solid and liquid, air and impressions. They are taken in primarily by that what is physical... that is matter and liquid...solid. That which is air belongs to the level of his feeling center. And that what is impressions belongs to the level of his intellect. These are three forms of energies that are utilized by man whenever he continues to live and whenever he acquires and takes in such energies the energy is used for the maintenance of himself, for the creation of certain feelings at times, and also for the creation of certain thoughts, so that then he can adjust himself and adapt himself in ordinary life in whatever belongs to his particular type or to his personality. And whatever it is that the man says "this is me" that represents at that moment a result of all the different processes that have taken place in him and which have been fed by these three forms of food. When little "I" exists and can exist, and when it is in existence because there is a real wish on my own par to create this little "I" in the time length that it exists in the time that I am aware, or in the time that I now call as a continuation of an awareness, the state of being awake that something in me is awake...it is the little I which is awake...and that that is represented by the moments of awareness extended over a certain and I have to use the word, length of time. Existing, as measured even by the clock,of a continuation of a state of consciousness, on the part of little I. So that whenever that is the situation, the separation of "I" from "it", then "it" is under the influence of what "I" is doing or functioning like, or by the mere fact of little "I" existing and that little "I" being of a higher quality. Because this is important, it is created as an objective faculty which in my line of thinking belongs to a higher level of being,

because it is closer toward absoluteness. For that reason this little "I" starts to extend and exert an influence on that what is it. And as a result of this, and it may not be very much in the beginning, but ultimately there is no doubt there is a very definite influence that then the condition of my body will start to change. And it will change in three different ways whereever food is being digested. And now to start with intellectual food as an impression, that what is energy represented by having as a man receiving from his sense organs certain energies of the outside world which he digest and become his own as som called facts for himself that they are not lodged immediately in his memory but that under the influence of the little "I" these energies go to feed that which is sometimes called subconsciousness. And although I do not know very much about the place of the subconscious for the time being I will assume that they will be taken as energy forms to that what is still a mental facility, but not in the form of a subjective x facility but closer to the possibili of the objective place wherethe little "I" happens to resided It is one way of receiving energy of a different kind and which energ will, because of it's being effected by the little I, will be of a different calliber and a different rate of bibration. The other forms...that is in the first place, air and in the second place, solid food and liquid food, they also will be under the influence of this state of an awareness when I is aware. When I is awake it will undergo a change in the receiption of that what is food which when it is xxx unconscious is digested in a certain manner, when this "I" influences the unconscious state that what is air is digested to a much higher degree and more of that what are the substances of air are extracted from it. And exactly the same applies to the ordinary food that I take; partly when I am eating and if I could be awake during such a time, and partly the kind of food which is being digested in the human body, will then be digested to a much higher degree of digesting. But you know there are different ways of digesting different foods...and some foods only go up to a little bit of an intellect and some foods goes definitely to the possibility of an emotional quality and some food feeds sex and reproduction organs. So there are already, and I know well enought, that there are xxx among the different foods that I take in there are certain things that are good or not good or very much adaptable to the possibility of certain development of my brain or certain things that will produc in me certain states, certain conditions...certain physiological conditions. And that under the influence of the "I" being present now to me that then the digestion of the food goes out to a much higher position on the scale. And the scale of digesting is usually indicated by means of an octave and that that what is food is digested up to the Si - Do instead of getting stuck at either sometime Sol or sometimes even the ordinary Do-Re-Mi. So you see, these are the effects on one and because of that that what could now be maintained as a state of remaining awake could be fed at the same time while it is taking place by the kind of energy that is received at that time already in the body. And that the second form of receiving energy in that state of what we now would call consciousness. You wee what you must understand is that conscious ness. Xx does not apply to my ordinary mind. It isn't there yet. It is still in the little "I". And the state of consciousness or when I say "I work" or "I am" only can have reference to that

what is objectively in existence. Our very often mixes it up because there is no particular language for it as yet since I don't have the context of experience, but when I get some as experience, I will find a language that belongs to it and I will be careful that I use it correctly, or somtimes when it is used incorrectly it is understood correctly which, of course, is quite possible.

So now, I would almost say go ahead and work. Because you know now definitely what is involved. You know what to do. You know what the method is as described and you also know if you have the responsibility and the wish to work...that you have to put it to practice. And that you actually have to have such moments such times, that are really devoted to that that kind of a practice. The same way that you practice piano in order to play it. I have to acquire something that is a dexterity...a dexterity of an objective kind which at the present time does not exist and only, very potentially, in a small degree, but I know how to create it. I also know how to supply food for it. I also know that under conditions where the "It", my personality, is tremendously involved, it's idiotic even to try to make a separation or to expect or to hope that the little "I" can exist in that kind of a chaotic condition. So for that whenever I work, I have to have common sense. I must know whenare the times that are most condusive for me to work. When I then work, I may have the hope there can be come kind of a result. That there will be the result as a deposit of facts which are truthful. And that for a long time I will have to be satisfied with the deposits of such facts only without being able to use them as yet. And although I may notice in the beginning as the result of this intentional work on myself that the conditions of it, my personality, change they may not be very permanent and they may only happen at certain times when I can notice them. But immediately when I notice them with my ordinary mind, they fall back again into a subjective form. So it is of very little use in the beginning, even though I know there might be an effect and there should be, in all reasonableness, that there is one that I then, as yet cannot use it to the extent even that I would like. So I warn you to be patient But you have to work. And only work will give you the chance of finding out. No theory, no thoghght, no feeling, no proximity, not even no questioning will help you. It can show an attitude, a wish, but unless the wish is converted into the actuallity of application, you will not derive any benefit and nothing will result in experience. And we are after the experience, because the experience means that that what I know or feel has been translated into something that belongs to my being. Experience leads to being, a level of my being. The experience, you might say, sometimes it's felt and sometimes it's known. But the connection between experience and that which is my being, is by means of an understanding and it is conversion problem of that which is knowledge as ordinary data even if the data are absolute into that what becomes my life as the result of the application of them. That then the level of my being is changed. It will probably be raised but in any event it will be different. And this is all I can hope for...and hope for quite some time and quite rightly so, because I will notice, without any doubt that there is going to be much more flexability in myself...in my

in my abilities even to use my ordinary functions. And as a result of this kind of work, certain functions whicl now take place in an ordinary, habitual way are going to be changed to some extent. It might apply to my physical functions and it might apply to feeling and it might apply, of course, to my intellectual capacity. You understand now what is meant by work?

I would advise you now if this tape records is to sit and listen to it again. And then, of course, I would almost say, you are under an obligation, because then you have to make attempts. Really, to work. We let it go at that?

Ans: Alright.

Mr. N: Other questions? Yes. I would like questions from those who are new. Susan, you don't mind...it's not that I want to forget you, but I wuld like to know why you came. Curiosity, of course; interest, yes. Something unknown, a little adventure... it's adjustifiable, bat it will not help you unless you start now to define for yourself why you wanted to come and what you expect and what you want to take home. Because it is no use and it is absolute nonsense to just hear a few words just as if you have been reading a book and put it back on the shelf and say, "that was a nice book." Unless you can do something with hhese x ideas in your daily life they have no value what soever. And the practicability of the application of the philosophy of Gurdjieff is in the application and not in the theory. Whenever you may read "All and Everthing" or read about it...hear Ouspensky told forth at great length about certain groups in St. Petersberg or all the different ideas people have written about Gurdjieff so far of a personal nature and what they have experienced themselves. it all let's you out. And it's nonsense to think that simply to look at it and to read it and sometimes even to feel it is sufficient. Because all of that although you may be under the influence, you may like it...you may admire it...you may for the time being think that it is wonderful and perhaps even can have admiration for "how can Gurdjieff write a book of that kind" ar "how xxx clear and how lovely it is stated" and so forth. All of that is the perifery of your life.

Even if it effects you to some extent emotionally and even if it gives you that certain wish to do something, if it still stays as a wish and it is not translated into the actuality of application it is not going to xxx you any bread in the spiritual heaven. What you need is actually to be what you now are and to see if in that state you can experience certain moments of an awareness regarding yourself and to see if it is possible that you can accept yourself as you are without even wishing to change or wishing to determine it or define it. Yes, you had your...

Quest: I heard you...I think you stated as well as could be stated one could read and,you know, go(?) and there would be more and...well, I live in Buffalo and I was wondering what I begin something.

Mr. N: How long will you be here?

Quest: Just this summer...

right. And you correspond with her?

Ans: Yes

Mr. N: And Judy can tell you a few things, maybe. And maybe she can help you by answering perhaps a few questions. And maybe at a later date you can come again. Are you tied up in Buffalo?

Ans: For a few...probably (?)

Mr. N: And maybe there are a few people in Buffalo who could ahh...huh?

Ans: Tell me something?

Mr. N: Yes, are there?

Ans: Yes

Mr. N: And maybe with them you can read a little?

Ans: I don't think there would be any guidance so to speak.

Mr. N: What kind of people are there?

Ans: Well, friends of mine...

Mr. N: Have you ever talked to them about the...do they know something about Gurdjieff or the existence of the man?

Ans: Well, friends of mine do. And I haven't spoken to anyone of the faculty up there, but I have heard that they do.

Mr. N: Some people must know.

Ans: Yes

Mr. N: Here and there...good. Because gradually it becomes known more or less you know and it is not to be a shame when you know about it. There used to be a time when, I think in the beginning, people didn't want to say they knew something about Gurdjieff because he was such a strange this and that and the other. I think, of course, if we can separate whatever the man was and whatever he represented from what he has put in a book and you might say was his teaching or his way at looking at things but gradually one separates more and more whatever the man may have been in the eyes of some people and that what he really meant and the more one becomes acquainted with that what is within that philosophy or in that form of esoteric christianity as Gurdjieff called it once that that what is there is very much the same, not maybe entirely the same, but is very much in the direction of certain things which we now consider more or less thruth ful...and that the quintesense of that what is in the Bible particularly the New Testament, if one knows how to read it, and if you know what is meant by certain words, for instance when sleep is mentioned, and it is not physical sleep, and there are many statements which can be interpreted and understood on the basis

of objectivity. And that many times that what is objectivity can become a key to the understanding of even difficult problems that occur in Zen...or in that what are the sayings of the Buddah and what we know about Buddhistic religion in its infancy...not in the interpretation afterwards and not in the differant kind of schools but here and there that what exists. And what one can sometimes come in contact with...of what was the condition maybe of Vedanta and what did they know then...what is really behind the mythology of Egypt and the reasons for building the pyramids although Gurdjieff explains a little bit about the Sphinx there's even much more of course of what is still in Egypt and what if one actually wants to find out one can find out, there is still enough material...if one wants to dig into the Bagadva Gita... if one wants to read Madame Blavadsky...if one wants to find out what is meant by certain forms of mythology...Norwegian or perhaps even the Druidis...or maybe certain mythology that we don't know s much about. Maybe I Ching can help sometimes...maybe Shintoism... maybe Taoism...maybe the differant things...it all depends on how thirsty one is...to try to find out what might be similar or alike or what maybe essentially correct in all kinds of possibilities and, the whole question, I said before the Kabala or that what is Jewish religion in it's real meaning as doctrine and not as dogma And that what one has to separate from whatever is religious belief in reality, that what is religion as exemplified by those who profess to be all of that is differnet but you see the question now is that is alive in one. And there you have All and Everything which contains all and everything but you and me... And how can I out of that book find applications for you and me?

Really to see to what extent can I use it and what is the use for me when I read about the description of this or that and Beelzebub coming down to earth six times and what does it mean for me now in my life...and what is for me my thought...and what I consider that what is my body...if it is eatth or if it isn't or what...or my manifestations or my feelings or my mind...or the proper place where the mind should be and the place ware the feelings should be...and where my physical body should be...all these kind of things become very interesting little questions that every once in a while when you get a few people together and you read some pages out of All & Everything, because, that for me you see, don't bother too much with the others...either go to the source or don't go it at all. All the rest is interpretation. Sometimes quite nice and I'm not snipping at it...I think it's very nice to be very interested and perhaps it might lead to a certain interest But if you really want to read the Bible, you read the Bible. As far as objectivity is concerned read Gurdjieff in All & Everything If you want the Remarkable Man but it is, how you say, neither here nor there...it's interesting but it doesn't give you enought and the third series thank God is not published as yet. But All & Everything contains quite a bit and I think if you read some qus ten pages with three or four spoiled people maybe you can have a little discussion, maybe you have some questions, maybe you got stuck...maybe you don't know what is what...if there is something alive in you keep it alive and if you really are alive and you show it I'll answer you. But you'll have to work first You'll have to see what you're doing...to see how real it is... how permanent it might be...if it can be sustained by your wish with the aid of Judy or with the aid of others or with the aid of

stimulants you might even derive from reading. Alright? Will we leave it on that kind of a basis? And then with the hope it maybe in the future, I will hear from you?

Alright. But others...who is new? Yes? And why did you come?

Ans: Well, my sister invited me.

Mr. N: She didn't force you, did she?

Ans: No, not at all

Mr. N: So you came of your own volition?

Ans: Yes Yes

Mr. N: Why?

Ans: Um...I just read a book by Ouspensky called, "The Strange Life of Ivan Osokin" and I found it very interesting and...

Mr.N.: What interests you? Reincarnation?

Ans: Oh, well there...in the last 20 pages of the book there are say...ten different concepts from different religions. But the idea of a wheel...of a person turning on it...I find that very interesting. It...my thinking.

Mr. N: Yeh...How far then do your thoughts go?

Ans: Do they what?

Mr. N: Do the thoughts, your thoughts, go?

Ans: Um...I can't really say.

Mr. N: Yet you must know...because it is just stimcelaut as something that is a nice thought. And that is what you are thinking...that's the end of it.

Ans: Well, No...I...naturally I have to apply these thoughts in my own way.

Mr. N: But, how did you apply them?

Ans: Well, I tried to...see if I was on a wheel and if so then I should try and get off the wheel.

Mr. N: Good. Have you any conclusions?

Ans: Well, ah, maybe I ought to find a magician. (Laughter)

Mr. N: Maybe true...but that would already assume that you are on the wheel.

Ans: Yes, but I don't really know...

Mr. N: No, that's true. That is why I asked...you see, because to say that, it would say "I'm on a wheel." You have to be able

to prove it to you. Although it may be a delectable kind of a concept...something that looks as though maybe it is so...and then you start to compare it with different events in your life...experiences...and that perhaps they were repetitious or perhaps that you were (French words) or that you already know how it is going to and up when you are experiencing something that you can outline it. That if you have at that moment a certain amount of clarvoiance whatever it is that makes one interested in these ideas and it has stimulated some kind of a thought you have to carry it through not leave it just being effectiby it.

Ans: Ah... Mr. Myland

Mr. N: Yes

Ans: Ah, I have a few questions about what he said. First...ah you mentioned something about impartiality and looking at yourself as you are. Now, it just seems to me if you just try to look at yourself naturally and by developing an "I" you're actually changing yourself so that when you...when you obtain this impartiality you're actually looking at something that is not you... not quite you.

Mr. N: That's right...but it doesn't matter.

Ans: So, in a way, I...doesn't that mean you're missing objectivity ?

Mr. N: No, no, no. You see the idea of objectivity is the development of "I". and I developes only when it observes. It does not develope when the object which is being observed changes. it does not have anything to do with it. The observation is dependent upon an object existing. but not the description of the object in any way whatsoever.

Ans: Well, say...

Mr. N: You understand what I mean? If I have a telescope and I'm theobserver xI am working as an observer as long as there is an object. I can go in the observation of describing the object, but the fact of using the telescope is sufficiently...established for myself as long as there is an obeerver and an object and a telescope...and there's a process of observation going on.

Ans: Well...

Mr. N: So the condition, the condition of the object, which is this case happens to be myself, it doesn't make any difference.

Ans: Well, it seems to me that, um, in the way you described it just then that you are the telescope. You are the object, you are the viewer. I mean all at once.

Mr. N: Yes, but they are apparated. No (person starts to talk) they are, they are separated. They are separated. They are different functionings. You see, they all belong to me the same way that my brain belongs to me, but the brain also functions in

in different sections at the same time. I think in a certain way and I call it formulation. At the same time, I hear things At the same time I register what I'm seeing, also at the same time I probably ponder, at the same time I associate, at the same time there are little memories that come in even if I continue to look at you certain other things happen to fly through my brain so the brain is made up of different compartments which function independently. And sometimes in connection with each other... nevertheless, they are separated. So looking at this objective faculty in the same way, there is an observer which is the recording machine...there is a means by which it observes and I call it simply a telescope and there is something that is being observed which happens to be the manifestations of my body and I say to this nothing. I have to describe my body as long as it is in existence. Because then it is the object that can be observed. So that when we say that "it" (the personality) changes of course it's true. I t changes immediately, if I try to so call wakp up that whst I feel in my ordinary mind I also observe with my extra-ordinary mind, but my ordinary mind will probably tell me to change, the extra-ordinary is only intesested in the existence. So sometimes when I am in this process of observing I feel that I aught to change it because what I record with my ordinary mind I may not like, but with that what is ǥ "I", the only requirement is that I keep on existing, and if I sit this way or I sit this way it doesn't make any difference for the reasons of earth my existence as a personality in the way it is, of course, it's extremely important, because sometimesin my unconscious state I may have certain thoughts or feelings or say certain things to other people which effect them, and I say ethically it is wrong. I shouldn't do that because I happen to be selfish or pekhaps I want to be over kind. Or I'm stupid and foolish...or whatever it is that I am in an unconscious state as different manifestations of mysàlf as I am in ordinary life. All of that of course has a tremendous value for the way of how I behave in relation to oŧher people.

So you see I'm not excluding at all the necèssity of the continuation of living on earth. And for that I have a special type of rules and I call them morality...ordinary morality...ordinary ethics...sometiŧes what I even understand for the rules of the game...ôr sometimes If I want to apply I say it's the golden rule but I don't know much about gold. But in any event, I know that there are certain forms of behaviour that are (French) and others that are not at all and they're not acceptable but you see, that all of that, whatever I am, is on a flat surface of my ordinary existence and now what is objectivity in the relation to that is that I'm a little bit above or away from it, because that is the meaning of becoming objective...is that I am for some reason or other have arrisen above that what is subjective. I'm not living in it, I'm away from it. From the standpoint of objectivity, looking at that what takes place, I have no judgment of that what belongs to the plain. I've only something to fulfill regarding that what I am seeing. And everything becomes for me absolutely equal as existing. You see, the further I get away from the totality of my body, the more I will see cells without seeing what they are doing. And the further I'm away the more I can see myself even as a unit. I will not be able to define what is in the unit...and real objectivity would be that kind of a freedom away from all kinds of subjective interpresation. But simply

the acceptance of the fact that something exists. What difference does it make how one is? Little I could continue to bbeerve

Ans: Somehow my mind persists in that destinction between this "I" and "it"...which I call, like, human objectivity. And completely true objectivity which I would describe as, ah say, having a telescope, seeing myself but not having myself be aware that I'm looking at myself...and being awake like a movie camera or something of that sort.

Mr. N: Yes, yes

Ans: And call it a movie camera and sound and...you know, and feelingometer...you know...and everything like that. I just feel I mean, the way you describe it it's not completely what I could call at fault...it's a limitation of language but not complete objectivity.

Mr. N: The only thing is this...as soon as I introduce somethin that is of an objective color it may be 1% objective and the rest subjective. I will have to admit that it is very difficult for me to become 100% objective. It's logical, also what you call "human objectivity" remains still 100% subjective because it take place when that what is observed by your mind or felt by your feelings center, and whenever the instant is subjective, the results have to be subjective. But you see, it may be of a very good and lovely quality. It maybe even high or it may be fine or it may be a little bit less dense...still it is not objective. Objectivity is whenever there is darkness and there is a ray of light. I can't call it darkness anymore, because the ray of light has taken away from the darkness...or rather...the darkness was an absence of light and therefore the introduction of light makes it light...if on the other hand, I live in light a little bit of darkness will still remain light...a little bit less but it is still there...this if, of course, the difference between positivity and negativity. When one thing exists and the other by definition does not exist...that what exists has more value than the one that does not exist. If it is reality, it's different from unreality but it doesn't mean that I will be able to distinguish.

They are concepts and I can have them in my mind if something that I now call objectivity of a certain kind...and the characteristic of objectivity is that it has freedom...freedom from the manifestation itself. Freedom from identification and freedom from interpretation. This is what I call objectivity. Now, if it is not entirely objective it has already the beginning of becoming objective. And if there is the possibility of further growth ultimately I surely hope it will be 100%...You see it has the characteristic of something that in principal is different from subjectivity. And that is what makes the difference. You will agree on that kind of language now?

Ans: Well, ah...I'll think about if for awhile.

Mr. N: Alright. Good. Are there qeestions of practical value? Yes?

Quest: Ah, I'm new.

Mr. N: I know

Quest: I, ah, may not have understood well, but I got the idea that, ah, through objectivity being applied to the work that youdo your aim is to achieve absolute truth or find absolute truth...then...

Mr. N: That's one of the first aims

Quest: Is there a difference between self and absolute Truth?

Mr. N: I have a question...what do you understand about self? There is no difference if the real self is the real self...it's quite (?). If one says Self with a capital S, the question is only do I know it I may know it exists, but it is so covered up...it is there, in the center ofone's existence it is there. Because it is the center. It is free from all dementions. For that reason I simply say that life if life exists even without my form it still is life. And religiously we sometimes say it is God-because that what I ascribe to God as a definition of God having that as you might say omniscience and omnipresence...which simply means for me it is without any demention whatsoever either in space or in time. So if my Self, my real Self resides there, and if I could become aware of it...it would be fine.

Quest: Then, if your Self...your real Self...is absolute Truth, how can you be aware of it?

Mr. N: Your question is, which is aware of what. You see,

Quest: But if it were absolute truth how would it be aware of itself?

Mr. N: No, the definition is that the little I starts to become objective. I have to start with that level where I am because it's impossible for me to have a concept of absoluteness. You,see, I can say and talk about God being that...I can say omnicient. I have no concept at all what this meant. I can talk about infinity as soon as I use the word it's finite. You see, a concept you can talk about it... and you can say yes, I know approximately what direction it should be, and I hope that if I don't talk and that I have a moment of an experience in which everything has dropped away from me...all my thoughts... all my feelings, that at that moment I experience that kind of oneness and I call that absolute...and, of course, it is true, but what good will it do me if I want to use it?

All I can say is I've experienced it. As sometimes the thought of it can help me to become a better man because I'm still striving to have moments of that kind. You see, it would be wonderful if I knew a way of how to make such mommments. I'm not exluding them at all. They must, they must exist because you might say it's the only reason why a person is interested in his life. Because at times he has been very much aware of that existence of himself in which that was then at that moment absolutely free. And I call it God within me. Whatever is the term but you see when it happens it is that moment...immediately after it's there and I know it's there. It's not for me because I don't experience it. I have the memory and from then on if it is a memory that I don't forget from that time on I will wish again for such moment: and I try and try and try and cannot bring it back. Because you see I don't know the road and I don't know the key. It is true it is there. It is a treasure. It is my belief and the belief is based on

an experience. And that experience I would fight for because I would tell anybody who would deny it, you don't know what you are talking about. I know. And the other unbeliever would say produce it. You say, "I can't". He says then what good is it for you. You say, "Well at least I've had that experience once." That is the goodness of it at least. That is something that I know and then with that I have a hope that when it happens once it can happen again. So you sit and hope you see and the chances ase that it might not happen...because there is one thing. I think it's such an absolute certainty that the things that happendd to one are accidental.

You see, if I had a belief that I could do this or that and there are a few little things when I don't forget it. I happen to do it more or less in the same way. But if you take for yourself something which you say this I'm going to do come hell or high water...hell and high water will come and you wan't do it.

Quest: But you said, you have not found the Key...does that mean you think there is some key?

Mr. N: Oh, of course there is.

Quest: Then if you think there's some key why do you think everything that happens to you is accidental?

Mr. N: The question is you don't use the key as yet and if you do use it you open the door and you have not entered as yet. You know if I want to work I don't get very far by just wetting my toe...I have to swim and unless that I swim I will never be blessed. It is right, there is a key and a lot of people, you might say, are called and few are chosen. It's quite true when I say I am chosen I have the obligation of using the key. And after that I have to use A-B-C until the bitter end Z. That would be then my life. So instead of contemplattion or meditating about that what has happened and was beautiful and so forth, it does not help me now...and for me the moment is that now I open with the key which I have, and now I work on myself...and now I create "I" as a replica of that what I remember God to be within when I have that experience. This is how I bring about the link. The one is I have an experience which is accidental, the other is the result of work by the wish to create that little "I" in the image of God. When I now endow it to bhe best of my knowledge with all the qual ifications of God and I say, "There is the little "I" objectively looking at me and having within itself a benevolence because it is interested in me to grow and to develope then you might say there is a kind of a...a set up that because of the creation has the possibility for further growth. Because if I can create it once and I know how then I create also food in order to maintain it and then it can start to grow. It might grow out to something that resembles or starts to resemble xxxxxx more or less how is an image of God that I have without perhaps a kind of a person sitting on a throne. You see, we must never fogget we are human beings and not up in heaven. But we think about it, but we like to think about it in a terminology so that we can understand heaven and in that way we bring heaven down to earth. But heaven could be on earth but it should remain heaven and it should not become earthly. When I talk about God it doesn't mean I know what it is although the principle ought to be there and wvery once in a while I may have the favor of actually experiencéng it.

Quest: But once you experience it, God is within you, then how can you say that heaven is different from Earth?

Mr. N: At that moment is is heaven, but it doesn't last. Of course, when ever I'm in God with this Self that you mentioned nothing else exists in the rest of the universe...it's quite right, but you see I walk...I'm on earth again and I have to have something on earth that starts to resemble and I hope can ultimately grow out to that same kind of experience that I've had...for that reason I create something of my own which is the little "I" with attributes that I hope will be like God...These are the two things in Man...

One is the realization of that form of life that at times is touched and Gurdjieff calls it magnetic center...It is life in man...it is the way man, when he was conceived or born was then put in a certain form that he calls his body and his manifestations...and that what is now distributed over the different cells of his body, is really something of a definite life force, which you might say is temporarily divided. But in exactly the same way as that what is man representing life is temporarily separated from the totality of all life which you might say is God and each form of that what is now in a form has as content that what is the essential value and I call it sacred or higher and if I want to say God alright, without knowing what it means, You see... the whole point is that when there is this Magnetic Center in man and the purpose of man when he comes to the, ah,reasonable state of maturity and he will take on the responsibilities for his life which were not his responsibilities because why would he become responsible. He was born without his knowledge...without even his wish...and at times he finds himself as a human being and maybe his father and mother do take care of him or whatever the rest of the world will teach him, under a certain point in his particular growth and not necessarily coinciding with his physical maturity...or even his intellectural or emotional one...but at a certain time there is in each person independant upon the circumstances he has lived under and dependent on what he experiences at certain moments...a realization of the level of his being. And this level of his being at such a timex will ask a question what are you here for? And he tries to define it in certain ways dependent, of course, on his education and what he has been exposed to and perhaps he will use certain forms of sayings, repetitious or at least imitative. What someone else has told him that looked like the truth. It may not be the entire truth but at least it is again, with his seriousness, his actual whatever there is of his conscience, whatever there is of his sincerity in his life, he will try to answer it in the best way he can. At that moment, you see, he takes the responsibility for himself. He takes then onm himself that that what he has will be used to the best advantage and the utilization of the energy without wasting. He places himself then under a certain rule admitting that what there is and there are other concepts and entities above him which you might say gives a right to tell him what may or may not be involved. After all the representation of his own little conscience based on ethics or based on religion is the kind of thing that creates or starts to function as a voice in him. It may not be God. It may be very much dictated by the ordinary formulations of civilization or culture and it might be very different if I moved over to the Semoa Islands and lived there for ten years and probably my conscience also would change.

But you see, nevertheless, the fact remains that I accept my life in

in a certain way and with that I take the responsibility to continue with it and maybe by the potentialities becoming actual for me that certain things can develope that at the present time don't exist... for this I need guidance. And I find out that really the guidance that is instilled by education and well meaning people is not enough for me to solve the problems that I really want to solve. And one problem is why is it at times I have the experience of God within me And if that can happen once why can't it continue to happen. And all the problems of life. Why is it that man dies? Why is it that they are sick? Why is it that I am stupid? Why is it that I am limited? Why is it that I am this way and someone else is different and why is there then jealousy between us? Why is my desire for survival at the expense of...and sometimes the cost of...someone who perhaps in that process I kill...or interfere with or misunderstanding...or having fear of being what I am truthfully and daring to say it and not being ashamed. And all these kinds of questions when I say I am as a human being, I'm subject to all of them. And what is it that I like or what is it that I cannot accept and what is it that happens when I suffer? when something is near me and for some reason or other the poor boy dies in Viet Nam...and I cannot blame...not even all condition I cannot say politics or misplaced judgment on the part of the government or even if I am very funny and silly I say Johnson is at fault.

Stupidities like this and I do that...and I say it...because I'm hurt and I cannot explain my hurt. And I cannot understand why that should happen to me...and then I say...me. I am this, that. Didn't I pay my taxes regularly and don't I go to church. And don't I confess and don't I...and I am this, I am a good man, Who is God to tell me????

And then I say God is dead. Then I am at an impass(?) you see, because at such a point I've reached the limits of my negativity and I cannot do anymore. Then I start to hunt. I hunt for a...I call it a golden grail. It is a combination of the golden stag and the holy grail. Of something that is a key. The key of gold, the golden rule. That was the golden stag one of many many many definitions of that kind. All the time in folk lore, in legends, in that what is still mythology. All these kind of things come to the foreground and I read into it perhaps a little bit because I would like to see it in that way. And sometimes it is actually there because it is explanation... all of that gives me a sense of if it has existed for some people and if I have to have a logical belief that now it must exist also...because omnicience connected (?). Yesterday and tomorrow and not today. Then it ought to be possible now for me to realize I call it beyond all action, because that what is really behind all activity, that what is the real(real) of that what is now phenomena. If I say nomina maybe it is not as yet sufficiently defined but if I say it's spiritual the essence is spiritual being...or the essence essence of my life. Or that which is minus times minus is plus in reality as a positive value. All of that you see belongs to the opening of that door with the key. And then if I find there, do this...do this...do this, I think...I say...Eureka!...I've found it. But if it says how you do the best you can and your lies to so and so including your father and mother...and then when you get angry don't get angry and when something happens to you, suffer as though for it is really nonsense. Or that what is now material doesn't really exist because it is mind. I would almost say in all that kind of a junk...because it doesn't give me reality for myself. I have to deal with that what for me is a table and for me has that kind of reality. Even if it doesn' exist and I

can prove that it doesn't exist because there is more space in this table probably than there is in the rest here...but that is nothing that I can use for myself in daily life. When I shakehands and look at someone and I want to convey something I can't because my ps eyes are blind. Or I don't know the proper word and I stammer. And I sit there with all the teeth in my mouth and no words at all and I wonder because I feel if I want to create something...and I would say beautiful...and something for the rest of humanity from here until doomsday, and how I pikk up a pencil and I cannot write and there is a brush and there is not enough ink in the pen and all the junk I then have to go through because the paper is not right...and I don't sit right and the stool is too high...and all the light that I will get is in the wrong way and I have no skylight and I have not this and I have not that and all the rest. I must have something that I can put my teeth in. If that is there and it is not just professing and hoping that Christ will be within me...and it is not prayer. I can pray. I can go to Church, but church is not my office and how can I love my brothers and sisters how can I actually, in my mond, or in my heart not commit adultery. How can I be free? How can I actually consider all the people so that I can love them? The love of mankind. Because even that that now do I love, do they love me. And when I do them a good turn and they don't do it to me, I hate them. You see, these are the practical things that I call a doctrine. It's a doctrine that has to be spelled out. This you do and that you do and that you do and then you get to heaven. If it is like that, if it is something that gives me support...that actually instead of listening to the minister weekafter week of how wonderful the Chkist child was in Bethlehem...what does it mean to me. It may have meant I don't know what to all those people who experienced it...what do I care what happendd to Ouspensky when he was in St. Petersburg and describes it. And he met a man by the name of Gurdjieff and what lovely and such beautiful and this and that and there is a book...In Search of the Miraculous...for Ouspensky, and he searched and what do I do...I search...where? Because I believe what he says? No...it won't help me. Either I eat or I will be continually eatten by conditions...either I have a key and I go and open and then whatever it is that is prescribed I do. And I do within the letter of the law...because unless I do it right...I must know how to do it.

If it is not exact, I go off on tangents after sometime I know I have to make a detour so for me time is valuable because I want to get as much done as I possibly can...I want to discharge these so called debts that I have. I wanted it taken for me to pay the debt because exactly because...I want to leave this earth as soon as possible. I cheat mother Nature out of something that is my body so it is not there in the regular way dying at the proper time. I want to get away from earth before, and for that I incur a debt to her because she is sorry...she cannot help it...she cannot keep me...if I wish I must go...even if she objects to it. Mother Nature is a good educator. She can leave me alone because she loves me...but she loves me to the extent she would like me to stay home for ever and ever until I die. So that I can remain food that Mother Nature can distribute and send to the moon. But you see, I wish to grow as a man. And I want to be not Mother Nature, I will leave the Mother home. I am out for the world. I want to get into Great Nature because that is the world for me as a young growing man and not to stay behind my mother's skirts.

You see, I want to leave Nature because nature is my body. And nature now is only a temporary manifestation housing now what I would call my

life. And when my life is of more value then I wish something into which this life can be put which is not going to be destryyed by earthly debt. This is really the problem. If I can, during this lifetime, develope something which is now potential then a little something that can become a house or and ediface or at least a shack for that what I would call my emotional body...to be able to live there and then give up whatever it is that are the requirements and gradually use that which is Mother Nature for the purpose for which she has created me on earth and the realization of being on earth. That there is within me a desire that I have to get away from earth because I never wish to be here. I find myself here...and then in finding myself say I wish leave because I want to have freedom.

The aim of man as he finds himself with life inspiring him simply means that life has to be free. It cannot stay. And it cannot, I would almost say, afford to wait until he dies, because when he dies what is he equipped with to continue. He has to find out because of the responsibility which he assumes that which at the present time, he can develope in life. And if it is possible on this earth to develope something that could become more permanent so that when death strikes the body and it is put in the ground that something which is more permanent is not subject to that kind of as the Bible says "Sting of death" It will not be killed by it. It sill contain itself within itself with that which becomes spiritual value or essential value or that which at least has a chance of further remaining in existence in order to fulfill its aim of finally to become free...it doesn't mean when one is free one dies physically. It maybe a long time before such spirit has to continue as an entity still working and working, but the conditions will be different and there willY be many things which are contained in the laws of earth that don't apply at all to the law of spirits,..but you see one must assume, of course, that these things are forms of life in one way or other. And the little earth just happened to be something and the little me is even much worse because it is nothing else but a little speck...but when I know that, when I experience that, then something in me says you're a speck and that something is my objectivity. It is the aim don't you see that the only way by which you will change Magnetic Center as light into the possibility of something that can remain in existence...the little "I" will grow out to soul...will become soul...the little "I" will actually develope. The little "I" will create because of it's presence as conscience that belongs to my emotional body. And that what will be helped in the development is soul full grown. Of that, which is Kesdjian...half way completed into completion and that that what is Si-Do of the physical body loosening itself up from this eatth...these are the aims and these are without any question perfectly sane and sacred aims and belong to that what I would almost say universal truth. There's nothing selfish about it...and yet the dedication of one for that kind of purpose in order to find the proper place...and then maybe there is the possibility that if one could actually formulate that what has happened and how and why if one follows this and that...I call it A B C, that then for each person who honestly wishes there is a way for him in his place...with his key...to his door...to his God...until he understands that all Gods are only one.

You see, for that reason this question of work when it applies to your life ultimately becomes the same...in the beginning it is entirely different for each person because all of us are at different places of development. An understanding of whatyou are...what you are for that rea-

son it's important to have absolute facts. So that you're not going to live by hallucinations or expectations or hope. futile hopes for the future, because they are not based on anything but that what is emphemeral or at least if itis so hallucinatory. It has no value because it is unreal.. Your feet on the ground, of course, that is life. The admission and acknowledgement of that what has to be done for mother nature and incidentally parallel to death. Simultaneously that what is worth for your soul. To pay mother nature in the coin of consciousness. In the formation of a conscience. And actually after such payment...to have a will to have a wish to actually continue to live...in whatever form it might be and wahtever there is, you might say, will be presented afterwards when one has lived with more freedom and in particular when one goes over from ordinary physical death into then what might be called entrance into heaven. If heaven didn't yet exist for oneself maybe it starts to exist at the moment you have more freedom. But why wait if there is the possibility of creating it now. The aim of life, the aim of yourself not the aim of having a perfectly marvelous and developed intellect. And not an aim of staring yourself blind on all the majestic majesty of nature and the representation of whatever art is presented as such. Nothing of that will help you. It will only make you a slave. And then you will become dependent upon all that.Like somethime you become dependent upon having to go to church because you want to remain by someone who is well meaning. And on Monday morning you cut each others throats because you have competition. Look at this stupidity in the world and look at the stupidity of yourself. You must know it for yourself how stupid you are sometimes and even admitting it with your mind your feelings will continue and say "Well, it wasn't so bad because it ha (freedom?) "

Seriousness in the first place but in the second place...honesty. And the most important is honesty. No seriousness, everybody can unconsciously become serious, but honesty can only be when you are awake; because when you have a measure, when you know it...all the rest if ethics and cu culture, civilization...and where does it lead. war after war. Now, in the condition in which we are down and down and down with all this so called progress. That is our most important product according to G.E. And what the hell does it give us. A couple of push buttons in a machine thatyou can't even run. When it gets stuck you don't know how to correct it. Because we are not equipt. We don't know...we've stuck ourselves a hell of a lot of knowledge in the brain and it gets filled and filled with data and it can't be used because we don't know how to put it into practice. And after a little while it is so filled up that nothing will go in anymore and as we grow old we become lazier and lazier...and constantly eliminate all the so-called friends because we don't want them anymore...they've stepped on our toes once and so we eliminate them out of our circle. Instead of increasing the world for ourselves...instead of finding out what your value is in a variety of conditions...of things you are not familar with in order to find out what is really for you... the truth about yourself of what you are. You start to become narrower and narrower and the spiral finally closes in into a little heap of unconsciousness. The spiral goes out and it opens itself up to earth like a vortex towards that what becomes the totality of the nniverse. Trying to understand how to unwind itself so that finally in death there is something that loses itself in the spiral. I would almost say the spiral ity of the spiral and becomes then because the circumference is God and the totality of everything existing as culminating in one point of existence...this after all is the aim of one's life. But you see, you have

your are alive first. This is interest that you should have...constant unflagging interest in yourself...to be as a being...whatever it is that the responsibility may require and not to shy away from those kind of things that are a little bit different and in the way...you might learn learn intensely, but (?) to know...to find out...ultimately to find your place but sometimes maybe to pray for that. To have guidance...and then build within you that what can guide you. And that what has for you, I call it benevolence, because you created it and now it has to return to you in such a way because now the part of the little "I" is to convert you from personality to become an individual and then maybe at such a time, you will understand a little bit more about God and his Endlessness, and the rules, whatever rules and laws there are and the rest of the universe growing finally until infinity is reached in the oneness of existence. Read all you can for the stimulus. So really what else is there to say? Really absolutely nothing. The ABC is simple but you have to do it and find out how difficult it is. You still believe that it is ~~quickest~~ simple, by looking at it you find out. Because it has to be born in the midst of a land which is full of animosity and it doesn't want to be subjectivity sufficient unto itself. And it doesn't (subjectivity?). because it doesn't see any use for it. It's quite right. Subjectivity belongs to earth and there's no particular use of objectivity on earth. But there is use for objectivity towards the level of the planets. Towards the level of the sun. Sultimately towards that what is the milky way.

But even that could become absoluteness. Gurdjieff calls the sun absolute and also that is like a term. Because unless you understand that as the totality of all things existing, you will still have trouble of putting that as a form of absoluteness into a form...and God is not to be put in a form unless he wishes to manifest and then selects the form in which that form of life will appear. At any kind of a place on the cosmic ray...on the cosmos and endows that with his form with the requirement for the wish to grow out of that form to see you might say, to test this life, to see what it is worth...and that it is worthy again to be reunited. There's a purpose of man being created on Earth. ~~Sometimes~~ maybe we don't know it so we have to go through many manifestations of reincarnation and sometimes recurrence because we are sometimes very slow in eanting to learn. And still we have to learn it because that what isnow represented by life has a Karma to overcome and not to shy away from the possibility of what this Karma in this life astrologically speaking can give you. And understanding it will then, it is up to you to use it in such a form that you then become efficient enought not to wait too many of your lives but that now you could solve the problem and once and for all do away with the necessity of having to come back. Maybe it is a good aim. Maybe it is an aim that is worthy because in that...maybe after somtime and again you have to use time because it is still an element that seems to exist for a little while. But then after sometime you will be told or you will know or in some way or other you will become aware of that what is for you still an entity to be done...who knows...you will not know until you get there, and then when it is told you will do. The same way as now you do whatever is laid on to you because of the fact o f being born on earth and being subject to the laws of subjectivity. Because a man is that mechanical that he doesn't even realise that he is bound. Not through his fault...but that he is bound and will remain bound like Gulliver...until something is done to disolve such bondage. And the wish to become free has to come from that what is the remnant of that what was born. When it was born, it remembers its involution of the source that it came from before it

bound by any kind of a form. The law of involution and evolution apply to man. It depends where he is, and it depends which face he turns to what direction. Either he becomes a man and he will free himself and he can become conscious and conscientious...Will have a will and in his three bodies will find his "I"...or he will turn his Janus face also to that what is below him in the sense of development. Like the moon...and even then there is the possibility that when he looks that at times he realises that the moon is reflected light from the Sun. And when this occurs to him he will then see through the moon and recognize the form of life which exists as the growing point of the ray of creation which is a year. And such a moment of recognition, will strike in him that the sounding note...knowing what is meant...and at such a time this kind of a shock will set him right and he will turn his face to the Sun.

This is the problem of life. The more sensitive one is the more the possibility is that one turns...soon...and sooner the better because time is still of the essence. I'll be back in two weeks or in three weeks. I'm not quite sure. In the mean time, your groups, you talk maybe you listen to some tapes. You talk sense. You talk with honesty You talk of your experience. You come...don't stay away. You need meetings. You don't need me...and don't come just because I happen to be here. There is a group in Boston...a group with enough people who can tell you more than enough for the next ten years of what you should do. And if you are honest enough and serious in the bargain, so don't just depend until I come again and talk a lot of this and that. I would almost say nonsense because a lot of what I say is of course nonsensical. You don't understand it quite...but come to a meeting and bring to a meeting that what is a question in you. That kind of sincerity that belongs to the meeting and I hope then it will be answered in honesty by those who have had a little bit more experience. Tapes you have and tapes you keep. I will read them. I will listen to them if I can. Depends a little on the time...whatever I can remember, I will answer. I will work...we all will work together. But you must work...otherwise there is no sense at all even to have a meeting.

Good night everybody. See you next time.

(End)

Keith Andrews